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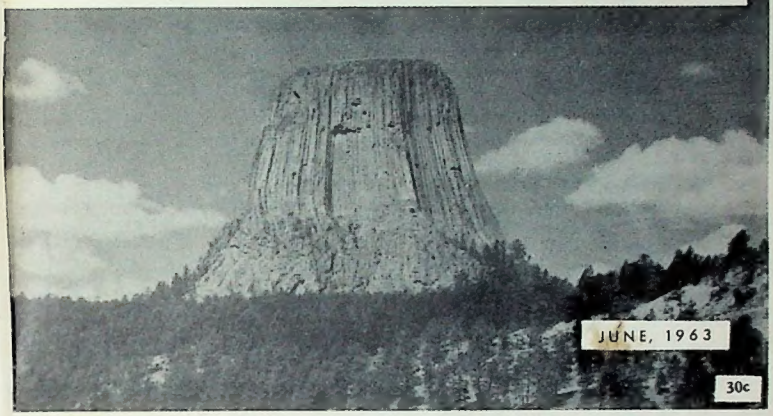

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GENESIS and GEOLOGY

CAN THEY BE RECONCILED?

by GEORGE McCREADY PRICE

Genesis and Geology

by George McCready Price.

RECENTLY a revival of interest in religion has been sweeping across Europe and America. In spite of this, it is still true that few even among religious people accept at face value the first chapters of the Bible. Myriads of different and contradictory "explanations" or "harmonizings" of the Genesis account prevail, their diversity and fantastic details revealing their inconsistencies and lack of truth. This Babel of self-contradictions and absurdities ought to suggest that there must be a better way of treating this first part of God's revelation to mankind.

The spectacular achievements of such inventions as radio and television, atomic bombs, sputniks, and guided missiles, have produced a state of the public mind similar to a blind superstitious idolatry for anything claiming to be "scientific." These achievements are deceiving them that dwell upon the earth. In the minds of millions they seem to confirm all the prevailing theories of geology, or "earth-science," so that all the guesses and fancies of the only science which has not changed or been reformed in more than a hundred years are now venerated as established facts. The result is that now, whenever geologists point to the obvious fact that their account of the beginnings of the earth is in flat contradiction to the records in the first three chapters of the Bible, millions of people without further examination agree that this first part of the Bible belongs with the myths and fairy stories of childhood.

It is well worth our while to examine this situation, to see what intelligent modern Christians should believe, though necessarily these large and complicated subjects can be touched upon only briefly.

True, the contrast and antagonism could hardly be greater than between the Bible account of creation and the modern scientific teaching about the beginnings of our world. Genesis tells of a deathless, painless, sinless world spoken into existence by God at essentially one period only a few thousands of years ago, with the Sabbath at its close as a perpetual reminder that the *methods* by which God created came to a definite end. These methods were entirely different from the methods of natural

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law by which the same Creator has since been conducting the affairs and processes of the world. But the current theories of evolutionary geology are founded on the idea that the present laws of nature have always prevailed, that the present is the measure of the past and of all the past. And thus, by flatly denying the gigantic miracle of the Deluge, and by projecting the present order backward indefinitely, these theories tell of all nature, red in tooth and claw, prolonged during a thousand million years, with no real beginning of anything anywhere.

In the Bible the first man was made by direct fiat of the the Almighty, in the image of his Creator, endowed with free moral choice, and without the slightest bias toward evil; while, according to the current teachings, the human race originated by long-drawn-out natural process from animal ancestors who had climbed the bloody ladder of survival at the expense of others. In the Bible account it is plainly man's own fault that he is a sinner and subject to disease, suffering, and death. But, according to the popular theories, it is not man's fault but his misfortune that he is a sinner; and if there is any being responsible for the present state of affairs it must be God Himself.

No slightest similarity exists between these two accounts; it is all contrast. No clear-thinking, honest-minded human being would ever attempt to "reconcile" or "harmonize" them. If one is true, the other must be false. They are mutually exclusive.

The present world situation is similar to that confronting Luther and the other early Reformers. They found the Bible teaching one thing and the current philosophy and world opinion holding something entirely different. They took their stand on the Bible and the Bible only as the one true guide to belief and practice. But they also had the strong backing of the Bible's predictions about the antichrist. And when they once got into their souls that the predicted antichrist was plainly confronting them in all the world around, nothing could turn them back, and they went cheerfully to the stake or the rack in sublime confidence that they were still on the side of the majority, with God and the angels of heaven.

Similarly today, the believer in the Bible record of creation is not at all dismayed as he sees essentially the entire educated world accepting the so-called "scientific" view of the beginning. For he looks upon this modern anti-Genesis apostasy as only a sort of second edition of the antichrist that confronted Luther and his fellow Reformers.

But the believer in the Bible remembers also another prophecy which describes the credo of the modern evolutionary geology like a divinely drawn blueprint. And nothing can uphold the spirit like the conviction that a prophecy of two

thousand years ago is even now being fulfilled before our eyes.

We have already seen how the modern scientific theory is based on *natural uniformity,* or the assumption that the presently prevailing natural processes have always prevailed through all the past. In the Bible prophecy, to be given directly, this is stated as the idea that "all things continue as they were from the beginning," which is the same thing. But the prophecy goes on to tell the logical process of thinking by which men reach this conviction of uniformity, which is by denying the Bible record of a universal Deluge; and this is in exact agreement with history. For the uniformitarian geology of Lyell preceded by a quarter of a century the biological theories of Charles Darwin, and without the preceding teachings of Lyell, Darwin could have had no followers. Even today, when, as one modern scientist has remarked, Darwin has been shorn of his selection theories as completely as Samson was shorn of his locks, the world still believes in evolution *somehow,* because they still believe in the long geological ages as taught by Sir Charles Lyell.

The prediction referred to is here given according to the translation of 2 Peter 3:3-7 by Goodspeed.

"First of all, you must understand this, that in the last days mockers will come with their mockeries, going where their passions lead and saying, 'Where is His promised coming? For ever since our forefathers fell asleep everything has remained as it was from the beginning of creation!' For they willfully ignore the fact that long ago there existed heavens and an earth which had been formed at God's command out of water and by water, by which also that world was destroyed, through being flooded with water. But by the same command the present heavens and earth are stored up for fire, and are kept for the day when godless men are to be judged and destroyed."

Several ideas in this passage need to be noted.

1. It is a picture of the religio-scientific philosophy prevailing in the "last days."

2. These last-day mockers deny anything like a future second advent of Christ and an end of the present condition of the world, because they have grown accustomed to willfully ignoring or denying the Bible record of the Flood. This is an accurate statement of the present situation.

3. These religio-scientific philosophers are described as uniformitarians, or followers of the theories of Lyell and the modern geologists; for the basic doctrine of the latter is that everything has remained as it was from "the beginning of creation." Nobody can deny that this entire sentence is an accurate statement of the most fundamental scientific theories during the past century or more.

4. The over-all teaching of this prophecy of Peter is that

these mockers of the last days are wholly wrong. For the world was once destroyed by water, and the next time it will be destroyed by fire at the second advent.

Attention has been drawn to the diametric contrast between the Genesis record and the current popular theories. If one is true, the other must be false.

Each decides on what he thinks is the evidence. But each decides on *faith,* not demonstration. The believer in the Bible has faith in what he regards as the word of God, the Creator Himself, the only Being who can possibly know. The scientist decides by faith in the accuracy and the *bona fides* of all his fellow scientists. For not even the wisest of scientific men can ever have firsthand knowledge of more than a very small part of the facts involved in any theory about origins. For all the rest—and this involves essentially all—he has to trust to others. So, in the last analysis, he rests his faith on his fellow men—not the Lord. And whatever or whomever one trusts his ultimate belief upon is in effect his god.

How much better to
trust in the Lord Jehovah than to put confidence in men!

Naturally, the Bible Christian believes that there must be good scientific evidence to refute the modern theories. Until comparatively recent times this belief had but little evidence on which to rest. But now there are available conclusive objective facts which refute all the major theories upon which the so-called scientific cosmogony rests.

In brief outline they may be stated as follows:

1. *Thousands of facts indicate that something wholly abnormal must have overtaken the earth in the long ago, and this must have been water in violent action.* However, when the Bible believer points to this evidence, the retort is that these abnormal actions were not contemporary, but were prolonged over a thousand million years. The plants and animals entombed in the rocks by these violent actions of the waters, the evolutionist believes, were not contemporary, as the creationists would have it, but existed a few at a time or in relays; and the precise order in which they lived and died has been definitely worked out by geologists. So accurately (we are told by these scholars) has this sequence of the fossil plants and animals been worked out that a trained geologist can be blindfolded and taken to any part of the world, and when shown a set of good fossils can forthwith tell the geological age of the rocks from which they were taken. And it will make no difference whether the strata in which they occur is hard or soft, white or black, limestone, shale, or sandstone. Nor will it make any difference what other rocks or other fossils are above or beneath. When good "index" fossils are found, they always settle the relative "age" involved. And this belief in the differential dating or relative ages of the

various fossils is such an infallible article of faith with the modern scientists that all other facts or ideas are subordinate and relative. But facts now refute this differential dating.

2. *There are no bottom or oldest fossils for the world as a whole.* A century ago Sedgwick and Murchison found in Wales what they thought were the oldest fossils, and called them Cambrian. But if they had started in Georgia and the southeastern United States they would have found Cretaceous fossils in the same bottom position, next to the primitive, and just as indurated and with as many signs of antiquity as any in Wales. Or if they had started in the Tehachapi Mountains of Southern California they would have found Tertiary fossils with all of the same signs of extreme age. And so on all around the globe. There is no place on earth where modern geologists could intelligently *start* their precious column of life.

3. *Any younger formation may be found occurring conformably upon any older formation,* all the so-called intervening formations being absent, and the two having followed one another quickly and with no interruption of any sort. Such examples are very common everywhere, and if great gaps in the succession occur here and there and everywhere, the suspicion is inevitable that there must be something wrong with the precise sequence of the fossils.

4. *But the true conformity spoken of above is often reversed.* That is, "older" fossils are above and "younger" ones beneath, yet the strata are parallel and look exactly as if they were deposited in this sequence. If the area involved is not large, or if the difference in age is not too great, such examples may go under a great variety of names, such as "pioneer colonies," "recurrent faunas," "wedges," etc. But where the areas involved extend to many hundreds of square miles, as in the Rockies of Alberta and Montana, with the pre-Cambrian on top of the Cretaceous, or in the Alps, with various Mesozoic above Tertiary, or in the Salt Range in India, with Paleozoic above Tertiary, geologists tell us with sober faces that the "older" beds must have been lifted up from deep down underneath and pushed bodily for miles across the country to where they now stand.

Such upside-down phenomena are deadly against the theory of the differential dates of the fossils, and prove that the fossils were contemporary, not successive. And thus the Genesis record of the Deluge is vindicated for all who are willing to believe the Bible.

However, the evolution theory continues to deceive the earth dwellers by means of the great wonders or miracles which science is permitted to do in the sight of everybody. And only those with a will to believe God against all the world will see the light. [END]

From *Signs of the Times*, Jan. 1961. Used by permission.

The Case for
Creation 4,004 B.C.
A Challenge to Debate

By Dudley Joseph Whitney
Exeter, California

(Continued from page 6)

RECENT UPLIFT OF THE LANDS

The lands of this globe were uplifted only a few thousand years ago.

One astonishing condition exists regarding the land upon which we live; it is composed mainly of material which was laid down in water and then uplifted to form the present land masses. In addition aqueous catastrophe (the violent movement of water) is indicated to an extraordinary degree in the deposit of this material and in its uplift though this subject will not be discussed in detail until later.

A critical question in this connection is whether the lands are as they are through the breakup of antediluvian lands and sea floors at the time of the Deluge, followed by uplift, or whether they came to be as they are through processes such as operate now through a series of geologic ages. The issue is valid and it should be met, particularly in view of the widespread traditions of a Deluge and the nature of human history.

To begin with some comments regarding the parts of the land which were not laid down in water are in order. These are primarily due to volcanic action, and of course they also came by uplift, not from water, but from the crust of the earth. Volcanic outpourings show striking evidence of being very recent.

The activating agency of volcanism is water (and other gases) dissolved in the hot *magma* within the earth's crust. When an opening is provided it forces its way to the surface (or sea floor) bringing out liquid lava with it, or blowing out dust and rocks like shells out of the muzzle of a gun. Volcanoes can no more erupt for great periods of time than steam engines can run without new supplies of water. Engines are made so that the water they need can be replenished, but as far as is known no replenishment of water within the crust of the earth is possible; for all that can be seen when the water within the crust of the earth within the reach of a volcano is exhausted activity must cease.

The amount of water issuing from a volcano during an eruption is enormous. Actual measurements of the amount of water from a vent on Etna were made many years ago. One hundred such vents operating for 1,800 million years (which was the supposed age of the earth about twenty years ago) would provide all the water of the ocean, according to the late Alfred C. Lane, former president of the Geological Society of America. Yet there are many such vents on Etna, and Etna is one of the hundreds of active, or recently active, volcanoes; volcanism is far less now than it was in the not too distant past, and the ocean must have been large when geologic history began. It is therefore absurd from the nature of volcanism to suppose that the earth could be old.

However as far as Etna itself is concerned it is plain that Etna is emitting an enormous quantity of water (as steam) and since the volcano has been erupting as at present from the dawn of history there, which was approximately 2,500 years ago, the amount of water that has been emitted in that time is almost unbelievable and it is beyond belief that this water could have been held within the earth's crust in that part of the globe for any 3,350 million years, or 1,800 million years or 100 million years, or any million years. It even seems surprising that Etna could have been erupting since soon after the remaking of the earth's surface at the time of the Deluge a little more than 4,000 years ago.

Then there are other great areas of active volcanism now where the same principle applies: Iceland, Central America, the West Indies, the East Indies, Pacific islands, and so on. There are many great areas where the continents stand also where great outpourings of lava occurred in the not so distant past, as in the Pacific Northwest (extending far down into California), South Africa, India. These must be recent and it is unbelievable that the eruptive material of these flows could have remained within the earth for millions of years through times of mountain building only to pour out recently. The nature of volcanism is one of the strongest evidences for the recent uplift of the lands.

In viewing the problem of the time of the uplift of the present lands one of the first features to note is the apparent newness of rivers. These usually carry great quantities of silt, as well as soluble materials, into the ocean or other bodies of water into which they flow. The natural thing is to fill up the estuaries that existed when the land was lifted up and to build up deltas at their mouths.

Yet look at a good map of the world and nearly every stream, large and small, will be found emptying into an estuary. Begin at the Gulf of the St. Lawrence in Canada, go down the Atlantic Coast to the mouth of the LaPlata in South America; cross the Atlantic to the mouth of the Congo, second largest river on earth, and proceed upward to the north of Europe, and it is an exceptional stream that has filled up its estuary to the original edge of the continent. Most of them still have estuaries cut

well back into the land, yet most of these rivers carry so much silt that not many thousands of years would be needed to fill up those estuaries and to build out deltas to the land's end and into the ocean. The rivers cannot have been running long; the lands cannot have been uplifted many thousands of years ago.

Note also the nature of typical waterfalls, either by direct observation or from photographs. The streams come to cliffs and fall over them. Rarely have they deepened their beds at the top of the falls or worn back into the cilffs more than a slight amount. They should have done both of these if they had been running more than a few thousand years. Even when great falls are at the head of gorges, as at Niagara, or the Victoria Falls in South Africa, evidence is strong that these gorges existed from the beginning and that the falls are almost in their original position.

Note the nature of most stream beds, large and small, which flow through hilly or mountainous country, and the stream bed will be found little lower than its original level in most cases, depending of course on whether the rock is resistent or easily eroded. A striking example is found at the Second Cataract of the Nile which has deepened by stream flow 25 feet in 3,000 years, yet the stream bed was but little lower than it was when the land was uplifted, and Africa is supposedly the oldest continent. If it had been uplifted tens or hundreds of thousands of years ago, a deep gorge would now exist at this place.

How recent the land uplift has been is indicated by marine fossils in a number of places in the northern U.S. and southern Canada where a great ice sheet was once supposed to have been. Supposedly the weight of ice caused the land to sink well below sea level and when the ice melted the ocean spread over the land and whales and other marine animals came in. This statement is taken from Historical Geology, 3rd Ed., Schuchert and Dunbar, and it should be authoritative as far as standard beliefs in geology are concerned.

Note that this was after the supposed ice sheet had disappeared from this area, not many thousand years ago, and the land then rose. Here is part of what is said (p. 426): "The recent discovery of two whale skeletons in bogs above the glacial deposits in Michigan indicates that sea water for a brief period spread widely across the whole Great Lakes region south of the retreating ice sheet. Marine shells and bones of whales have been found in Champlain clays at elevations up to 400 feet above the present water level about Lake Champlain; at 480 feet above sea level near Ottawa, and at 520 feet near Montreal."

Undeniably this means recent uplift of many hundreds of feet for a large part of North America and inferentially for all of the continent and the rest of the world; there is little difference anywhere in the apparent age of river mouths, waterfalls and so on.

In the instance just mentioned a critical feature is ice age or no ice age for the land area discussed and later the ice age

theory will be taken up in detail to the discredit of such theory. Meanwhile the important point of the recent uplift of the land there must be kept in mind.

However, before dropping for the present the matter of ice ages and glaciers, it is noteworthy that western glaciers suggest uplift of the mountains there only about 4,000 years ago. In the report of the committee on glaciers of the U.S. Geological Survey for 1941-1942, Francois E. Matthes, chairman, a striking statement is made regarding the supposed age of glaciers in the California Sierras.

It is commonly taught, accepting the ice age, that the higher levels of the Sierras were widely glaciated in the distant past, that these glaciers disappeared for thousands of years, then "a new generation of ice bodies . . . came into being during the 'little ice age' of the last 4,000 years."

"The last 4,000 years" brings us close to the time of the Deluge, according to Ussher's chonology. Note that this is the time that mountains here (and elsewhere) would be uplifted. Note that this is the time that the present glaciers came into being. What, was there an extensive, severe ice age many thousands of years earlier, then a long period with no glaciation whatever, and then a new lot of *small* glaciers came into being? Hardly, the Sierras, and the mountains the world over, were uplifted at the same time that these whale and other marine fossils were uplifted in the northern U.S. and southern Canada a few thousand years ago.

Interestingly enough other evidences of uplift about 4,000 years ago exist in the west. Quoting from the Scientific American for May, 1949, "In the western Nevada of the Pleistocene times there was a large body of water, pluvial Lake Lahontan. Its only appreciable modern descendent is Pyramid Lake. But geologists show that Pyramid Lake is too fresh to have existed in its present basis longer than about 4,000 years." (Edward S. Deevey, Jr.) This surely indicates that the Lahontan basin came into being about 4,000 years ago, though of course the writer quoted does not assert that this was the case, but accepts the old earth theory. J. Claude Jones of the University of Nevada early in this century showed that 4,000 years of stream flow would give the present salt content of Pyramid Lake. A similar condition was found in other shallow lakes in Nevada and southern Oregon, and it was suggested in Owens Lake in eastern California, near the Nevada line, though there has been outflow from Owens Lake which would lower its salt content.

Uplift of about 4,000 years ago also shows in the Mojave desert south of Death Valley in what is called Searles Lake. Instead of being a true lake this is a mass of salt covering 10 or 12 square miles, with some brine mixed with the salt. According to the U.S.G.S. Water Supply Paper 578, The Mojave Desert Region of California, there was once a lake here covering an area of about 285 square miles and about 650 *feet deep in places.* When it dried it left rich salt deposits which are being worked. According to a writer in the Saturday Evening

Post of March 5, 1949, this lake started to dry up about 4,000 years ago. That was about the time that the present Sierra glaciers came into being and Lake Lahontan basin in Nevada formed. All of these things suggest, not only recent uplift of the lands, but uplift at about the time that Ussher gives for the Deluge—and inferentially the subsequent uplift of the lands.

Until some rebuttal of this evidence is formally offered and a defense of the old earth theory given there should be no need to discuss the subject more.

Mr. Whitney will continue this in the next issue of THE CREATIONIST with a discussion of *The Creation of the Earth, Of Plants, Animals and Man.*

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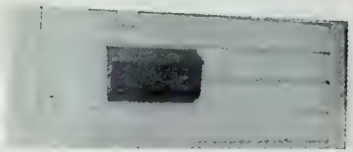

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I received the first issue of THE CREATIONIST. I liked it very much. I hope to see more copies coming out.

Harold S. Slusher
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Does Nature Favor Evolution?

Is This Modern Theory of Origins "a Practical Certainty" or a False Philosophy?

by FRANK L. MARSH

A NOTED evolutionist once said to me, "The theory that kinds were specially created is blasphemous because it pictures God as deliberately attempting to deceive man. All the evidence in nature favors evolution. Because of this I cannot accept special creation, because I believe God is an honest worker. If He had formed kinds by special creation, they would not have the appearance of having evolved."

These remarks were made by a man who had approached the study of nature with an open mind, and who had moved in an environment where all his teachers and associates were evolutionists. It would appear that, during his earlier years, he had not done much original thinking on the problem of origins. However, the charge of blasphemy which he brings against the theory of special creation is a serious one. *Does* "all the evidence in nature" favor evolution?

The great majority of high-school and university textbooks of biology, botany, and zoology are written by evolutionists who naturally attempt to make the theory of evolution look very possible and at the same time studiedly throw discredit upon special creation through misrepresentations of the theory. Every scrap of evidence which can possibly be strained into proof for evolution is packed into these textbooks. Thus it is that in the back part of these volumes evidence purporting to prove evolution is presented under such titles as variation, geographical distribution, classification, recapitulation, homology, vestigial structures, biochemistry, and geological succession. After a study of these lines of evidence, E. L. Rice remarks in his college text in biology (*An Introduction to Biology,* page 536), "Logically evolution still is, and must always remain, only probable; but the logical probability has become a practical certainty." In the following paragraphs of this study we shall briefly consider the truth or error of the alleged "practical certainty" of these lines of evidence.

Variation among living things is a most obvious fact. Our domesticated stocks of plants and animals show astounding series of variants, as illustrated by the more than two hundred breeds of dogs, by the numerous breeds of pigeons, by the "cabbages,"—including kale, cauliflower, and Brussels sprouts,—and by the many color forms of our sweet peas. This great power among plants and animals to vary reveals resident forces which evolutionists believe are sufficient to carry variation so far as to produce, in time, some new *kinds* of plants and animals. But the amazing thing here is that evolutionists quite invariably fail to observe that even in the most variable forms *no* new *kinds* appear. Dogs with all their dif-

ferences are still unquestionably dogs, and sweet peas whether frilled or plain, scented or scentless, red, blue, or white are still sweet peas.

This fact of variation is greatly publicized by evolutionists, but the sad thing for evolutionism is that the more we study variation the more pronounced the fact becomes that all that variation can do is merely to multiply varieties *within already existing kinds*. Neither can it be demonstrated that variation has produced any new kinds in the past. There were many variable groups such as the horses, the elephants, and the camels; but in the face of a multitude of assertions to the contrary notwithstanding, the student who stays by the demonstrated facts still recognizes that all the members of any one of these fossil groups may have been alive on the earth at the same time, and the absence of intergrading forms between groups is most obvious.

Thus along with the fact of variation is the equally obvious fact of *discontinuity*. Among living forms we find the kinds standing clearly delimited—cats, dogs, and raccoons; sweet peas, clover, and locoweed. The same clear-cut discontinuity occurs among the fossils. The failure of scientists to recognize this vital fact has led to a great volume of false philosophy by workers from Darwin's time to the present.

An obvious fact is the possibility of classifying all animals into a few large groups because of correspondence in fundamental structures. One group is characterized by a body made up of but one cell. The individuals of another group have chitinous exoskeletons and jointed appendages. Those of another group are characterized by having, at some time in their development, a notochord. The members of a somewhat smaller group are characterized by having a backbone; and so on. The question arises quite naturally, "What is the significance of this similar body structure?" The answer can only be philosophical. The evolutionist is most insistent to the extent of being dogmatic that this similarity indicates blood relationship resulting from descent through a common ancestor. But is this the only conclusion justified by these facts? May this possibility of the classification of all organisms not also with equal reasonableness indicate a Creator with a master plan?

The development of the individual from fertilized egg to adult (ontogeny) presents a most intriguing, and often puzzling, complexity of procedures. The fact that each backboned animal begins as a fertilized egg, a single cell, and in the adult form always has an elongated body and two pairs of appendages, as well as many additional structures in common with other vertebrates, means that of necessity it will look much like other vertebrates in its early development. The question arises, Does the fact that man is one-celled, the fertilized egg, in his earliest stage, mean that his earliest ancestors were one-celled forms, or does it mean that the Creator chose to begin all vertebrates as fertilized eggs? Again, does the presence of "gill arches," and occasionally a "gill slit," in his embryonic development mean that his ancestors once breathed by means of gills, or are these "arches" merely the beginnings of the adult lower jaw and of throat structures which develop from them? Any positive statements on either side here would be unscientific because neither viewpoint can be demonstrated to be true.

Much space in evolutionistic textbooks is devoted to supposed proof for evolution from the fairly close correspondence in general form and structure which runs through large groups. To illustrate, it is a fact that practically the same bones are found in the forelimb of the ox, the horse, the cat, the dog,

and the man. Is the evolutionist correct in assuming that these data can mean only one thing—descent from a common ancestor? Or is it not equally logical, and therefore sensible, to conclude that this evidence suggests a Creator with a master plan?

Another group of interesting characters are those which are termed "vestigial" by evolutionists. According to the evolutionistic philosophy these structures, found mostly in the bodies of highly complex animals, are merely remnants of structures once functional in the bodies of their ancestors. Examples here would be the atrophied optic nerve of blind cave fishes and the "gill arches" of embryo man. However, in order for a structure to be truly "vestigial," it must be proved to have no function in the body of either the embryo or the adult. This would at once rule out all such items as the "gill arches" of man. The atrophied optic nerve illustrates a group of structures which are truly vestigial. But a most important point here is the fact that if any one or all of such organs were present they would accomplish nothing in the way of evolution of new kinds. To illustrate, even if the blind fish *had* eyes it would still be a fish. The full development to a functional level of all true vestigial structures would merely result in an increase in the "homologous" structures, and this could as sensibly indicate created adaptation as it could evolutionistic change.

The assertion of evolutionists that similar blood chemistry between two organisms must indicate close blood relationship is interesting, but absolutely pointless in the matter of proving evolution. It is true that identity or close similarity of the chemical composition of two bloods *might* indicate common ancestry, but it would also be the situation which would exist in two organisms which a Creator had chosen to form on two quite similar patterns. Thus the evidence from biochemistry is at its best merely subjective and therefore of no force on either side of the question of origins.

It is not uncommon to hear evolutionists remark that the present geographical distribution of animals is "extremely difficult" for creationists to explain. This opinion arises through a misunderstanding on their part as to the teaching of creationism here. A few creationists of the nineteenth century believed that every modern species was created and placed in its present habitat. But equally evident in the Genesis account with the events of creation week is the fact of the Noachian Flood, a universal deluge which is stated to have destroyed every land animal except those within the ark. It follows that the ancestors of every land animal of our day found their way out over the earth from one center, the mountains of Ararat in Asia Minor.

It thus becomes evident that a creationistic explanation of zoological relationships is not at all "difficult." The innumerable situations around the world such as the distribution of the giant land tortoises on the Galápagos Islands, are exactly as the creationist would expect them. In these islands fourteen different "species" of tortoises have been named on nine of the largest units. The creationistic philosophy harmonizes completely with this *variation within the kind* which, with geographical isolation, results in a mosaic pattern of distribution around the world within many kinds. The difficulty which evolutionism falls into here is to explain how any evidence for such a philosophy can be claimed when new *kinds* can never be demonstrated to have arisen even in the ideal situation of geographical isolation.

In the opinion of the evolutionist, the strongest evidence for the truth of his theory is found in the fossils. The student of geology finds that, with regard

to the fossils, as a general rule the remains of simpler animals are found at lower levels in the rocks, and more complex types are found in higher levels. However, in not a single instance is it possible in any one place to find the changing forms of any line of animals which would be required to prove an evolutionary development of one kind into another kind. This fact is well worth pondering. Surely if evolution had occurred as claimed, a great number of situations would be found where successively higher strata of undisturbed rocks would contain the connecting links between two kinds. At least *one* such case should be known, but even that one case is lacking. Thus the evidence that one fossil is older than another is entirely subjective. It must first be assumed that the simple lived before the complex, and then with evolution postulated, the fossils are dated.

Concerning this situation in geology, Dr. W. J. Tinkle (*Fundamentals of Zoology*, page 438) most sensibly remarks, "Already we have seen how the age of rock strata is estimated by the included fossils much more often than by its position. Unfortunately for us this makes the geologic record of very little value for the present study, for if the fossils are used to tell the age of the rocks, we cannot turn around and use the rocks to tell the age of the fossils. The evolutionary geologist assumes the truth of the theory of evolution and bases his study upon it. Consequently his findings cannot be used to prove that animals have developed from simpler forms."

It is of tremendous import that the transformation of simple to complex can neither be demonstrated today nor in geological time. Dr. G. G. Simpson, paleontologist of the American Museum of Natural History, tells us (*Tempo and Mode in Evolution*, pages 99, 105, 106) that the same discontinuity which is seen among living kinds today occurs among fossils. True connecting links are absent between all fossil kinds. So-called connecting links are merely assumptions, not demonstrated facts. The duckbill of today may be postulated unscientifically as a link between reptiles and mammals, but fully as reasonably it may be assumed that it is a created kind. The same holds for all the forms which paleontologists assert are connecting links between two kinds. With an entire absence of intergrading forms this is the only scientific conclusion possible. With regard to the physical condition of fossils, their abundance and posture in the rocks, their vertical distribution, etc., the creationistic theory of the universal Noachian Flood fits the facts without difficulty.

It is important for the sincere student of origins to realize that all the "evidence" for evolution presented so voluminously in biological texts and journals of our day under the above headings is only *subjective*. It is evidence which is convincing only to one who already accepts the doctrine of evolution. Every evolutionistic explanation of this evidence is balanced by one which is at least equally logical from the point of view of creationism. Even whole volumes of evidence of this unsatisfactory sort cannot prove or demonstrate evolution.

For this reason the honest student searches for *real* evidence bearing on origins. Informed evolutionists say we cannot find any demonstration of evolution in the living world, but they insist that such evidence is found in the fossil record. However, as we have noted above, authorities in paleontology tell us that the same discontinuity occurs among the fossils as occurs among living forms. Not one nor all the so-called "connecting links" actually connect any two kinds. Furthermore, this discontinuity goes all the way back to

the earliest appearance of each kind in the rocks. This great truth needs careful study and thoughtful consideration. The tremendous significance of this fact grows upon the open mind. Here in the actual *discontinuity* of living and fossil forms is *real evidence*, and it is evidence which can be explained logically from only one viewpoint, that of the creation in the beginning of life on this earth of discrete, discontinuous self-reproducing kinds of plants and animals.

In the light of these realities it becomes obvious that the "practical certainty" of evolution is but a figment of the imagination of those who have already decided to accept the idea that the complex have developed from the simple. Because the relevant facts of nature proclaim a sharp discontinuity of kinds among organisms, both in the present and in the past, and because the great Creator has, in the book of Genesis, provided man with those basic facts necessary to guard him against confusion in the matter of origins, the charge of blasphemy laid against the theory of special creation becomes totally invalid.

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By Professor L. S. Keyser, D.D., Hamma Divinity School, Springfield, O.

EVOLUTION teaches that all the forms of organic life evolved from a primordial cell, which in some way, no one knows how, came into existence. This original cell could not be the result of spontaneous generation, because all biologists admit that, so far as their science knows, biogenesis, life from life only, holds the field. Then how came the first cell, the unit of life, into existence? The Bible teaches that it came by creation. Science is mute. If God had to create the first life-germ, it is reasonable to believe that He may have created many such germs.

Evolution holds that all the higher species of vegetables and animals have evolved from lower species. But the transmutation of species has not been proven by science in a single case. The Bible teaches that from the beginning of vital forms each species was intended to reproduce "after its kind." This is said again and again in the first chapter of Genesis; read verses 11, 12, 21, 24, 25. The Bible nowhere hints that lower species developed into higher species. It teaches the doctrine of the persistency of type; and today we see the same law predominant in nature.

Monkeys Have Always Been Monkeys

Monkeys have made no progress during the entire historic periods. They are proven to be precisely the same creatures they were three thousand years ago in Egypt and five thousand years ago in Babylonia.

Evolution teaches that man was evolved from an animal stock—usually called the "primates," the same stock from which the monkeys, apes, baboons, chimpanzees and gorillas were evolved. Thus, according to present-day evolution, man did not emerge from the monkey and the ape, but from a species of animal still lower in the bestial scale. He is not the son of the monkey, but his cousin. Both had the same grandfather.

On the other hand, the Bible teaches clearly that the first man was directly created in the divine image, "And God said, Let us *make* man in our image, after our likeness" (Gen. 1:26). The verb translated "make" in this verse is *asah*, which does not mean to grow or to develop, but to make outright. If the inspired writer had wanted to teach that man grew or evolved from the lower animals and plants he could have found some eight or ten Hebrew verbs which would have conveyed that meaning. He could have used *gadal*, *yatsa* or *tsamach*. It would have been very easy for God to have said, "Let us cause man to grow (*tsamach*) from one of the animals." But He did not say that. He said distinctly, "Let us make (*asah*) man in our image."

Moses Used the Correct Words

The next verse (27) tells us more specifically how God made man. It says: "And God *created* man in His own image; in the image of God *created* He him; male and female *created* He them." Here the word "created" is used three times. In the Hebrew it is *bara*, which means to bring something new into existence, something that had no prior existence. It is the same verb that is used in the first verse of the Bible, which says, "In the beginning God created (*bara*) the heavens and the earth." If this verb means in the first verse to create *ex nihilo*, it ought to mean the same in verse 27, which tells how God brought the first man into being.

Remember, too, that the verb *bara* does not mean to *grow* or *develop* by a slow process; it means to create outright. Had the biblical writer wanted to teach that man grew or evolved out of some lower creature, he should have selected

make a help meet for him." If evolution is true, how could he have been alone? There were plenty of animals like himself around him. Why would God have to make another being to have an affinity with him? Why not just hand over to him one of the sub-monkeys or pre-apes?

Note what happened next, God caused the animals to pass before Adam in order that he might name them. This implies a good deal of intelligence in Adam, a good deal more than the brute man of evolution could have possessed. It looks as if this was the beginning of scientific classification in natural history. The narrative also implies that the species were fixed at that time, so that the man could discriminate among them. But among all the animals there was not one that was a proper helpmate for the man! That was what God wanted Adam to learn by the concrete and scientific method of observation—that he was neither the son nor the cousin of the monkey and the ape, but belonged to a genus all his own. Nothing could be clearer. Then God, instead of trying to palm off a mere animal on man, made a woman of the same genus as himself, building her from his own seminal substance, and thus, as soon as the man beheld the woman, he recognized in her a true companion, one who had a real affinity with him, because she belonged to the *genus homo*, the same class of rational beings as himself!

Now look at the picture of primitive man in Henry Fairfield Osborn's, *The Hall of Man* (last edition, May, 1925), and see how brutal he looks, just emerging from bestiality, and then ask whether any *honest* interpreter can identify him with the first man of the Bible who was created in the divine image and who held intelligent converse with his Maker. The whole atmosphere and milieu are totally different.

Christ Endorsed Moses

It should also be remembered that our Lord Jesus Christ endorsed the narrative of Genesis. In both Matthew 19 and Mark 10 He referred to the creation of the first members of the human family male and female, and also to the special creation of woman as man's helpmate, and on this narrative He founded the institution of marriage between one man and one woman, adding, "What therefore God hath joined together let not man put asunder."

If the biblical story of the making of man and woman is not true, then Christ was mistaken, and cannot be our Lord and Saviour. Just as you cannot bring the north and south poles together and make them one, so you cannot harmonize the biblical account of the creation with the theory of evolution.

Appeal to Experience

Do the advocates of evolution really feel in their souls that they are the descendants of animals of the forest and the jungle? Do they relish the doctrine? Do they not feel rather that they belong to a different genus, and therefore must have had a higher origin?

There are no heathen tribes who have a tradition that they have come up from the brutes. Their traditions are that in some way they came from the gods. The writer once asked a missionary from Central Africa whether the tribes there had any idea that they had sprung from the monkeys and apes, or the same animal stock. He replied positively, "No, they would be highly insulted if you suggested such a thing!"

If man is really the scion of the brutes, why do not the ethnic peoples have a tradition to that effect?

Cave Men of Europe

There are scientists who constantly appeal to the "Piltsdown" man, the "Neanderthal" man, the "Cro-magnon" man, and others as proofs of evolution. But those primitive people may be degenerate types of men. Living today, at a time of the highest kinds of civilization, there are people like the Bushmen, the Hottentots, the aboriginals of Australia and the South Sea Islands who are as low in the scale as were these men of the caves. There are people today in certain hinterlands that live in caves. So these paleolithic people may have wandered at an early period into the back countries of Europe, and may have lived contemporaneously with the great civilizations of Babylonia, Assyria, Egypt, Greece and Rome. Just as the heathen tribes of central Africa are living today contemporaneously with the civilization of Europe and the United States.

This view agrees with the Bible, which teaches that at an early time the peoples were scattered over the earth. Besides, all the pagan nations of the world furnish evidence of a process of degeneration. The flower of Egyptian civilization, say the archeologists, came even before the

the right verb to convey that meaning. He should have used the verb *gadal* or *tsamach*. He should have been accurate. Or, if the writer was divinely inspired, then God should have selected the right Hebrew verb to indicate that man was the result of an age long process of growth. There is not a hint here or anywhere else in the whole Bible that God caused man to evolve from the lower animals.

Genesis 2 Complements Genesis 1

The first chapter of Genesis gives a general history of the creation. The second chapter does not contradict but complements the first chapter. It tells more specifically how God brought man and woman into being and prepared the garden of Eden for their residence. This is a method of narration frequently employed in the Bible and also by the writers of many other historical books.

The biblical description of the formation of man's body does not correspond with the evolution theory. The biblical record says, "And God *formed* man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Again, the Hebrew verb translated "formed" does not denote to grow or develop. If the writer was divinely inspired, the Holy Spirit should have led him to use the right Hebrew verb. He used *yatsar*, which means to form, frame or fashion, but does not mean to grow. If man was evolved, the verb *tsamach* should have been used. It would have been very easy for the inspired writer to have said, "And God caused man to grow up (*tsamach*) from one of the animals which he had developed." Then everybody would have understood that man was evolved. No hard, scientific language would have needed to be used. It could have been put so simply that a child could have understood it. Why did not the writer use the right word if he wanted to teach that man was evolved?

Man's fashioning from the finest material of the soil is told in one short verse (Gen. 2:7). Can any one honestly read a process covering millions of years into that concise narrative? If man was evolved by an agelong process, the biblical method of telling it is very deceptive. He is a poor writer who cannot make himself understood better than that. Why was not the inspired writer of Genesis 2 moved to use language that told the exact truth, if evolution was God's way of developing man? He could just as easily have said that man grew up from a lower animal as that God fashioned him out of the dust of the ground. There were plenty of good Hebrew verbs and phrases to have put it in that way if that is the way it occurred.

What Kind of a Being Was Adam?

According to the Bible, what kind of a being was the first man? He was a rational being from the start. God spoke to him. He said, "Be fruitful and multiply, and complete the earth, and subdue it, and have dominion over the fish of the sea, etc." Would a brute have understood the divine command? Do the evolutionists teach that God spoke at all to the "Neanderthal" or the "Cro-magnon" man?

Immediately after his fashioning, God placed the man in a *garden*, not in a jungle or a dank forest, or a dismal swamp. The right word for woods or forest would have been *yaar*, for wilderness, *yeshimen*. But the biblical writer said *gan*, a garden. That does not agree with evolution.

And how did God treat the man? As a rational and moral being. He told him to eat of all the fruit of the garden except one tree, "the tree of the knowledge of good and evil." This shows that he was a free moral agent, able to distinguish between right and wrong and to choose between them. Does that correspond with the brute man of evolution? Then the man was told to till the soil—to "dress and keep" the garden. He was to be a gardener, a tiller of the soil, not half-brute killing and slaughtering right and left, and fighting the wild beasts.

Why Was Man "Alone"?

Note also, God said, "It is not good that the man should be alone; I will

time of Moses. We know about the high advancement of the Babylonians in the time of Abraham. The code of Hammurabi proves this fact, thereby confirming in a wonderful way the biblical narrative of the patriarchal age. The languages of pagan tribes show indisputable evidences of a culture in a former time that these peoples do not now possess.

What Says Geology?

The most recent researches in geology also prove that there is no place on earth where the fossiliferous strata occur in the order fixed by the uniformitarians—that is, the evolutionists, the order arranged long ago by Lyell and his school. There are many places where, over large areas, the so-called "older" rocks of the evolutionists lie comformably on top of so-called "younger" rocks.

These strata are likely to occur in almost any order. In many places the most recent strata lie directly on top of the most ancient strata, without the intermediate rocks of the evolutionists intervening. It is reasonable to infer that the rocky strata, with their fossils, were formed in the order in which they occur in nature rather than in the order fixed by the books, because the latter has been arbitrarily made to fit into a preconceived theory. Thus geology can say little about the order in which the various organic forms came into existence. Some of the lowest forms of life are found in the highest strata on the summits of hills and mountains. We must go to the Bible to discover the order in which the various forms of life came into existence —vegetables first, then the lower kinds of animal life, then the higher, last of all man as the crowning work of God.

Man Not a Misfit

Because man has an anatomy much like that of the animals the evolutionists conclude that he must have descended from them. This does not follow by any means. It may be what the logicians call a *non sequitur*. If God made the realm of nature, as we believe He did, and got it ready for His final handiwork—man, He surely would have had unity and consistency in His plan. Thus He would have made man to fit into his environment. So as to bodily organization He must have fashioned man in many respects like the animals and vegetables around him. Otherwise man would have been a misfit.

This is seen in the way God fashioned man's body. He took of the finest material of the soil of the garden, and from it moulded man's corporeal nature. This agrees with the facts of science. Today man lives from the substance of the soil through the vegetables and animals which he consumes. Besides, when man's body dies, it moulders back to its "kindred element," the dust. Nor is that all; man's body is composed of precisely the same chemical elements as is the ground and the water.

But all this does not prove evolution. It proves that God made man to fit organically into his environment. It proves the unity of His plan.

If you should see two automobiles, say a Ford and a Packard, standing side by side, you would note that they have many parts in common, but you would not say that one was evolved from the other. Rather, you would say that both are the handiwork of the same human mechanical genius. So the homologies in nature, from top to bottom and from bottom to top, may merely prove the unity of the Creator's plan.

Many Extinct Animals

The remains of many extinct animals have been found. Does not this point to the doctrine of evolution? Not at all. Note the organization of those extinct animals, and you will find that they were just as perfectly formed as the animals living today. Indeed, many of them were much larger than the animals of the present era. Note the great mastodons of primeval ages, the great dinosaurs—have we any animals today to match them in size, strength and complexity of organization? In the Gobi Desert, China, the scientists found the eggs of the ancient dinosaurs. They were just as perfect eggs as any laid by any animals today. Even the fossils of mosquitos which hectored the ancient dinosaurs were found. They were just as perfectly formed mosquitoes as those that puncture people and animals today.

Persistency of Type With Variation

What is the dominant law that we see today in organic nature when we examine her as she is, without any preconceptions? It is the law of the persistency of type—each species reproducing "after its kind," as the Bible teaches. We do not see transformism. Within the species there is the possibility of some variation, but no transmutation of the species into another type.

This variation within the species is a providential arrangement, for one can see that the world could never survive if God had caused all individuals of a species to be exactly alike! If that were the regime, how would we be able to distinguish people and animals from one another? Men like Darwin, Mendel, Burbank and Kammarer have succeeded in making many modifications in species, and we honor them for their patience and skill. But they have not been able to produce a new type.

Moreover, nature herself never brings about these variations. They are produced by human intelligence. And when man lifts his cultural hand from them, they invariably either perish or revert to the original inferior types. This proves that nature herself does not cross the boundary lines of distinct species. Man does many things with nature that nature herself never does. Man can make an automobile; nature never would.

This agrees with the Bible, which teaches that God created man to have dominion over the natural realm (Gen. 1:26-28).

Bible and Science

The saying of the liberalists, "The Bible is not a text-book of science," is of no value. Nobody maintains it. There are many things in science that the Bible says nothing about, but has left to the discoveries of man. But there are places here and there where the Bible does touch upon the realm of science. When it does this, it certainly should tell the truth, if it is God's book.

If God is the Creator of nature and the Author of the Bible, as He is, then His two books ought to agree. And so they do. It is only misinterpretations of the Bible and speculations of scientists that cannot be harmonized. The first and second chapters of the Bible agree so wonderfully with the true, empirical findings of science that the only explanation is that the Bible comes from divine inspiration. Compare the cosmogony of the Bible and its wonderful and explicit monotheism with the cosmogonies of the heathen people of the same age, and note the difference. One is rational, sober, scientific. The others are full of mythology, polytheism and all sorts of crude errors.

Note Some Correspondences

Note some of the extraordinary correspondences between science and Genesis. The Bible teaches that vegetable life came first. So does science. The Bible teaches that the lower forms of life came first, then the higher. So the best science, although science cannot prove it absolutely. The Bible teaches that man arrived last. Science says the same. The Bible teaches that each distinct species pro-creates after its kind. That is just what we see in the organic realm today, while geology points to the same conclusion. The Bible inculcates the doctrine that man is a dual being, composed of body and mind. The best psychology of the day says the same (see Pratt, Buckham, McDougal, Crabb, Norlie, etc.). Everywhere the Bible teaches that man is a rational, ethical and religious being, superior to the brute creation. This accords with what we know of *genus homo* the world over.

The Bible teaches also that man is a sinner, and knows by his own conscience that he is. All ethnology teaches the same doctrine. The Bible teaches that nature herself has suffered some kind of a blight on account of sin (Gen. 3:14, 17-19; Rom. 8:18-23). When we look at nature as it is, we readily see that many things in her regime seem to be untoward. Last of all, when man has been regenerated through faith in Christ by the Holy Spirit, he realizes in his experience that the divine image within him has been restored, and that he can hold communion with God.

Many other correspondences between the Bible and empirical observation might be named, but these are sufficient.

Taking the Bible Literally

No evolutionist, so far I know, whether he be a scientist, a minister or a theological professor, accepts the statements of the Bible in their plain, literal sense. He treats the early parts of the Bible as myth, legend, folklore, or allegory, if he does not reject them outright. If he accepts them at all, he treats them in a figurative way and rejects their historicity. This treatment of the Bible destroys its authenticity and credibility; because people, who are naturally logical, will declare that, if the Bible is not reliable in regard to natural things, it cannot be trusted when it speaks of spiritual and supernatural matters. They also say that, if God gave us the Bible, He surely would not permit it to contradict the laws of the natural realm which He has created and which He governs.

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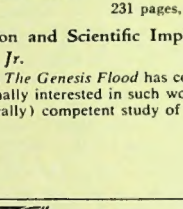

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